

the happening

loyola of montreal

DECEMBER 7, 1973

Christmas away from home

Foreign students show how its done

By Lorraine Flaherty

Flight cancellations due to the energy crisis are not preventing Loyola's out-of-town students from going home this Christmas. The real problem is obtaining landed immigrant status — and most students are hopeful their papers will arrive in time. Bob Johnson, a third year university student from Boston, says "I want to live in Canada, so it's not worth going home illegally."



Bob Johnson



Steve Kennedy



Walter Perry

This will be his first Christmas away. Bob stoically maintains it won't be that bad. Other students affected by the immigration laws, like Steve Kennedy and Walter Perry, plan to get a jump on second semester studies and generally take it easy.

Distance is a problem for some students; for others Christmas is not a feast they celebrate.

Israel Diamond, a second year mathematics major, will be keeping the eight days of Chanukah, starting with the first candle to be lighted December 19. Fru Angwafo of Mankon, Cameroon, says Christmas in his country is only commemorated by the wealthy.



Israel Diamond



Fru Angwafo

Francis Mokenla, a science student from Lesotho, Africa, says Christmas in his country is a time for getting to know people. Christmas for him this year, will mean getting acquainted with Montreal. "In Lesotho we go from house to house, visiting neighbors and strangers, drinking and having fun."



Francis Mokenla



Tom Smutts

Kenya, the home of Loyola African Students' Association President, Tom Smutts, celebrates the season with parties that begin in mid-December and go through the New Year. "In Canada Christmas is for families", says Tom, "but in Kenya it is the reverse. Families get together on New Year's Eve while Christmas day is for friends."

Neither Langley nor Hingston Hall have planned special dinners for Christmas Day as most students are expected to be visiting friends. The Lacolle Centre, however, is preparing a Cultural Adaptation Weekend, December 21-23, for foreign students to meet and participate in a traditional Canadian turkey dinner. Information is available from Heidi Jaegglin, local 256, or the Lacolle Centre office, AD-104.

Comet-watching at Loyola

The recent acquisition of Loyola's new Celestron 8" Cassegrain telescope has come at a very convenient time for those interested in seeing the Kahoutek comet.

Comet-watching parties open to all interested students and the public are being planned by the newly-formed Astronomical Society of Loyola. Dr. Michael Hogben, curator of the new telescope, and co-ordinator of the comet-watching project, points out that the comet will be visible between Dec. 15 and Dec. 25 only at five or six in the morning. Anyone interested in seeing it at these times is welcome to join students from the Astronomy class. Because of unpredictable visibility conditions, no definite times or dates

have been set, but interested students should contact Dr. Hogben during that period.

After Dec. 29, the comet will be more conveniently visible in the evening sky. Comet-watching parties are being organized after the college re-opening on January 3. The telescope is on a portable mount and depending on which site proves best for viewing will be set up either in the Administration Building tower, or on the top of the Science Building. There is a possibility that atmospheric conditions may prove an interference to good comet-watching and a excursion to Lacolle may be planned.

For all information, contact Dr. Hogben at 482-0320, local 449, or room DS-140.

Comm Arts chief explores ideas for Loyola's first graduate program

The traditional sabbatical is usually devoted to much book-reading and library research, says Father John O'Brien, but that kind of sabbatical just isn't possible in his area of Communication Arts. "Much of the stuff in this field hasn't been written yet", he says, "and you can't wait for it to get written, you've got to be out there where it's happening."

And being where it's happening is just what he's been doing. He is back at Loyola for a brief visit after spending the first part of his sabbatical in Europe and at a convention in Florida.

The European trip began with his participation on the International Jury for the Grand Prix Film Festival. He then visited the International Jesuit College in Rome, an institution concerned with developing programs in media communications. Next stop was a new town called Ville Neuve being developed outside Grenoble, France. The town is considered a pilot project that attempts to create the ideal city, and is the result of team efforts of sociologists, psychologists, town planners, and communication experts. An important part of this project, and an area of particular interest to Father O'Brien was the Communications Centre of the town, where people are

involved in developing their own community programming to meet their own needs and interests.

Then there was a visit to the Centre for Communications Research in Lyon, France to evaluate developments in

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The Ultimate Christmas Turkey

Morton Thompson, the novelist, may achieve immortality not for his best-selling novel *Not As A Stranger*, but for his Christmas Turkey recipe, which is becoming a tradition for food-loving people all over the world. The recipe is half French and half Chinese, and thus a blend of the only two genuine schools of cuisine in the world. Pierre Berton, one of the aficionados of this turkey, reports that the stuffing is so splendidly aromatic that once when Thompson made it during a cooking demonstration, the bowl was returned empty - they had eaten it raw. We have edited Thompson's original recipe slightly to simplify the procedure, but here it is, with a few tips from Pierre Berton.

Recipe on page 4

Talking book company needs staff



Educational Sound Recordings for the Blind is a company, formed in 1972 by Loyola student Roswell James, that provides a service to those who cannot take reading for granted. Roswell's organization makes and supplies tapes free of charge to any blind person or institution that needs them. The company is a registered, non-profit, charitable organization.

Despite the name, a talking book is not the product of an animator's imagination, but an audio communications aid for the blind, the partially-sighted and the physically handicapped. Books on every conceivable subject are read aloud into tape recorders and used as learning devices and entertainment.

Initially three readers were employed and five books were taped on a \$1,800 budget. This past summer the size and production of the company was doubled and funds solicited from firms in the Montreal area amounted to \$9,500. To date, 26 books have been recorded. Roswell has been up to now the company's president, treasurer, book-keeper, personnel manager and public

relations director. Although it is a summer project, running the organization is a year-round job and has demanded so much time and energy that Roswell is forced to step down as its sole worker.

"I can't run the whole thing by myself for another year", he says, "consequently, I have decided to make some administrative changes and hire more staff".

To fill the gaps in personnel, Roswell is looking for a community-minded business administration student willing to take on the project for two years. This student will be responsible for financing and general management. A recording director, already hired for the summer, is in charge of the six readers and will oversee the making of a book from start to finish to insure that it is done properly. Roswell is also planning to hire a blind student as quality controller to have final say on whether a book is distributed or re-done. Roswell will continue as chairman of the board of directors, book-keeper and public relations officer.

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programs designed to further communications with third world countries. A visit to the University of Leicester, located just outside London, England, provided opportunities to evaluate developments in their Centre for Communication Research, and to establish contacts which he feels will be important to Communication Arts at Loyola.

The trip concluded with his attendance at the convention of the World Association of Christian Communicators in Florida, which he describes as an opportunity to evaluate the values of today under the convention theme of "Liberation", and to meet with "great

people probing exciting new concepts".

He is now planning the second part of his sabbatical, which is to include travel to India and the Far East, and an exploration of new developments on the West Coast. He describes his plans as "a continuation of probes into new thinking that can enable us to act as facilitators of communication in the developing countries of the third world".

The ultimate aim of his sabbatical, says Father O'Brien, is to aid in the preparation of a graduate program in Communication Arts to be developed for the New University.

Music at Loyola: New place, expanded program

A converted kitchen tucked away behind the refectory lounge may seem an unlikely place to have a music department, but it isn't bothering the members of the department or the growing number of students who make use of it.

The area has been remodeled this year into one large carpeted studio, plus three large practice rooms with pianos, three small practice rooms for other instruments, and offices. The facilities are open to all students, and all are encouraged to make use of them and the programs provided.

According to Elizabeth Haughey, Director of Music at Loyola, there is a lack of music taught at the grade school level in Canadian schools with the result that students may have little or no exposure to music during their school days, or later in life. Some think that music is just the rock style one hears on the radio.

She says that lack of appreciation of classical music can frequently be attributed to "fear of the unknown". The music department is aimed at making this unknown quantity readily available to all students at Loyola.

Music taught at Loyola consists presently of only one course taught at the CEGEP level, but this is by no means the extent of the music education or experience available at Loyola.

A new facet introduced this year is the Lunch Hour Listening, an hour of recorded music offered on Tuesday

between noon and 1 p.m. that gives students the chance to hear music they might otherwise not be exposed to. There is also the series of informal concerts of live music that give listeners the opportunity to hear accomplished performers, and to discuss their music with them.

The expanded music department also allows for piano lessons to be taught to interested students on the three new pianos, and the reaction has been "overwhelming". Miss Haughey says she expected a handful of students, but twenty-one signed up and an additional twelve had to be put on a waiting list until arrangements could be made for another teacher. Piano lessons are priced at what is described as a reasonable \$4.00 per hour; all practice time is free.

For students who have had training in music, Loyola offers the only amateur orchestra in Montreal. Its 48 members are drawn from the student body, faculty and staff, and the community at large, and the three concerts it performs during the year are well-attended by students and outsiders. There is also the Loyola Choral Society, whose 38 voices include students, ex-students, faculty and staff. The purpose of these two organizations is twofold: to provide opportunities for people to perform and develop their skills in a professional context; and to provide live music for the members of the Loyola community.

Medieval times revisited

By Dr. Judith Herz, Chairman, English Department

It began with lemonade and cookies passed about by Servants A and B to the amused spectators in the Loyola Chapel, Saturday afternoon, November 24th. The lemonade was not exactly wine but then the Chapel is not a banquet hall of a noble residence where Henry Medevall's interlude **Fulgens and Lucres** was first performed during the Christmas Season of 1497. This performance of the play in Montreal by the P.L.S. (for Poculi Ludique Societas, roughly translated as the Drinking and Playing Society or Goblets and Games Society) of the University of Toronto's Centre for Medieval Studies created an afternoon of pure pleasure.

The interlude itself is important historically as the first purely secular play in English and also important as it anticipates Shakespeare's heroines and comic subplots but it splendidly

entertains a modern audience unaware of its historical significance. It is a combination of moral debate and broad and bawdy farce. The version that the P.L.S. presented cut out a fair amount of the moralizing and emphasized the comic by mime and acrobatics.

The main action, in which the strutting, bejeweled, foppish patrician competes unsuccessfully with the serious minded, inherently noble commoner for the hand of the judicious, calm and witty Lucres, has its comic mirror in their servants' wooing of the Lady's maid, "the lilly of the frying pan". She, of course, as all such clever servants, leads them on, seems to yield to one, to the other, only to turn their lewd courting into a shambles as she escapes intact.

As much as possible the P.L.S. tried to create the illusion of the original performance in Cardinal Morton's Residence. Thus the "lemonade banquet" at the start, thus the avoidance of a proscenium staging, thus the simple properties (only a table and a stool).

Most of the players are students in the Centre for Medieval Studies or in other departments of the University of Toronto. Although not professionals, they were extraordinarily assured in their roles, each one creating a distinctive characterization. Clever Jane and Strutting Publius Cornelius were perhaps the most accomplished, but the Servants were really as good, creating not only their own comic characterizations but subtle parodies of their masters' roles as well. In the background was the lutenist providing a fine accompaniment to the happy proceedings.

The group has a wide repertoire of Medieval and Renaissance plays. It is to be hoped that they will come to Loyola again.

New at the Bookstore

GREAT ART OF THE AGES

The works of famous artists complete with full color plates, commentaries and introductions by art historians.

(Abrams Art Books, \$6.25)

ENGLISH ECCENTRICS

by Edith Sitwell

A museum of history's weirder figures - hermits, charlatans, quacks, adventurers, misers and sages.

(Penguin, \$1.65)

THE NAIVE AND SENTIMENTAL LOVER

by John Le Carré

From the bestselling author of "The Spy Who Came in from the Cold" and "A Small Town in Germany".

(Popular Library, \$1.50)

Language taught via theatre

Loyola's Department of Modern Languages has effectively used theatre in the Spanish and Italian sections for the past three years as a new approach to the difficulties of learning a second language and as a way to increase vocabulary and comprehension as well as stress oral practice.

Recent production in November of two contemporary comedies, *En que piensas* and *Sabotaje en el infierno* by the Spanish class illustrate the Department's thinking. Señora Edma Ottolenghi, who has guided the course in the Spanish section since its innovation, had the students acting in both plays as well as designing the sets and costumes and providing the music and lighting. On stage the

students lost their timidity and performed their roles with ease before a large audience consisting of many members of the local Spanish community in the F.C. Smith Auditorium.

Earlier productions were an adaptation of a medieval drama, *La Celestina* in 1972, re-written by the class and later published (on sale at the Loyola bookstore); also two one-act plays (an avant-garde comedy and a theatre of the absurd drama) performed last January.

The Italian class under the direction of Dr. Carmine Di Michele, last year staged a three-act, *L'imbroglione Onesto*, followed this year by *La Locandiera*.

Indians confront the white law

By Dr. Graeme Decarie

In the two recent court decisions on James Bay, the hopes of Indians and those who sympathize with them were raised to intoxicating heights and then plunged once again to despair. From a new assumption that the courts held all the answers, we fell back to the old one that they could not be trusted to uphold the law where it ran contrary to the interests of the powerful. Both assumptions are extreme and this may be a useful time to consider the real value and limitations of courts in dealing with our native peoples.

The courts cannot make law, nor can they decide what seems the best course of action. They cannot preserve Indian culture; and they cannot save Indians from the demoralization and degradation which has fallen on so many of them. They can only ensure that the protection

Indians already have in law and treaty will be respected. The Government of Quebec and, probably, a majority of Quebecers, have decided that the James Bay region must be developed. If necessary, they will use their power to enact law to that effect and the development can then take place whatever the opinions of the court. All the courts can assure is that the Indians of the region will receive some compensation for their loss. There ends the power of the courts. In that context, both the injunction and its suspension are consistent with the powers and limitations of the courts.

Beyond that, there is much more to be done because financial compensation will not remedy the damage done to a people. The impulse to carry compensation to the extent of paying all native

peoples for all the abuses might do wonders for liberal consciences but it would be wildly impractical. Governments which make the laws can also change them and they would surely do so if native claims reached crippling proportions. And they could do so on the humane plea that we cannot simply buy our way out of our obligation to Canada's Indians.

The courts have been tried and they have done precisely what should have been expected. A fuller solution must now wait on developments among both Indians and whites. Indians must formulate proposals which they can realistically expect whites to accept. Whites must be prepared to abandon the hypocrisy of their paternalistic control of Indians and give the Indians a chance to try their own solutions.

MITTERAND MET EN QUESTION LE NATURALISME

Monsieur Henri Mitterand, écrivain et professeur de littérature à l'Université de Paris VIII, a donné une conférence intitulée "Mise en question du Naturalisme" le mercredi 28 novembre, 1973 à l'Amphithéâtre Vanier. M. Mitterand, membre du Centre des Recherches du Canada et "visiting lecturer" à des occasions fréquentes au Canada et aux Etats-Unis, est bien connu pour son édition critique sur les **Rougon-Macquart** ainsi que pour l'intérêt qu'il porte à la linguistique. Conférencier fort distingué, il est venu récemment au Canada pour suivre les progrès de son édition critique sur la correspondance de Zola. Ce que M. Mitterand a voulu mettre principalement en évidence par son excellente conférence, c'était l'orientation même de ses propres critiques: à savoir: une mise en question du naturalisme à la lumière de la documentation acquise sur l'oeuvre d'Emile Zola. En d'autres termes, il s'intéresse à appliquer aux oeuvres de Zola les découvertes que la linguistique a apportées de nos jours sur le langage.

M. Mitterand a fait un examen minutieux des différentes définitions qu'on a attribuées dans le passé à ce mot "naturalisme", insistant sur l'importance de recherches philologiques, d'analyses textuelles, etc. D'après lui, il importe de s'interroger surtout sur la validité des définitions que Zola lui-même a données à ce terme. L'auteur n'a pas ignoré la valeur traditionnelle d'un mot qui a souvent servi à marquer athéisme, matérialisme et épicurisme en littérature. L'imitation exacte de la nature constituait l'art naturaliste; les paysagistes et les impressionnistes du XIXe siècle étaient donc, eux aussi, des peintres "naturalistes". Mais Zola savait de plus que le naturalisme est l'art de celui qui sait reproduire ce qui est palpitant et opulent dans la vie. Pour tout dire, cet auteur, ayant reçu le terme tout chaud de ses prédécesseurs, en a même multiplié les définitions.

Le linguiste moderne, en faisant une distinction entre la structure du discours et la structure du récit, a réussi à en dégager des notions fort intéressantes. Les oeuvres philosophiques de Zola, où il utilise le style du discours, sont marquées par le personnel, le polémique et le dogmatique, tandis que les textes que l'on peut qualifier de récits, ne sont au fond que des formes pures. Le naturalisme n'est donc ni plus objectif ni plus réaliste que d'autres formes. Est-ce que le mot "naturalisme" a un sens? Dans ses conclusions, M. Mitterand nous montre que, sorti de sa contextualité, il devient un mot mort. Après tout, toute forme de création artistique doit passer à travers le filtre de la subjectivité humaine.

Prof. Léonard Sugden

Loyola artist honored



The youngest painter ever to become a member of the Royal Canadian Academy, **ARMAND TATOSSIAN** at twenty-five, a Montreal artist and teacher of art of Loyola of Montreal, was honored at an Academy dinner held in Toronto in mid November. Mr. Tatossian was presented with his award by Roland Michener, Governor General of Canada. Mr. Tatossian is shown above during one of the art classes he teaches at Loyola.

Note:

The college will be closed for one day - Friday, February 15, 1974 - for the President's Holiday. Evening division classes will also be cancelled.

What's your view?

QUESTION - If Loyola asked students to help conserve energy this winter because of the crisis, what would you suggest?

ANSWERS -

They could lower the heat in the buildings. the temperature in the buildings is too hot, the doors are always open, they waste a lot of energy that way.



Aubrey Bordan - University II



Frank Papenburg - Collegial II

It's freezing up here in the campus centre, so I wouldn't want them to lower the heat here, but maybe in the classrooms.

Cut down the heat and turn off the lights. Only turn the lights on in a class when there is a class on.



Margo Birch - Collegial II



Steve Loria - University III

Schedule the classes so they are always full and lower the heat in the ones they don't use. Cut down on the lighting. It might create a more romantic atmosphere.

Cut out exams - save the paper.



Claude Perreault - University II

Day care centre has openings

Loyola's Day Care Centre is a non-profit, cooperative nursery operated by members of the Loyola College Community. Described as more of a "nursery school" than simply a day care facility, it includes a nursery school program under the direction of qualified staff that provides varied activities for pre-school children ages 3-5.

Located at 2449 West Broadway, the Centre is open from 8:30 to 5:15 weekdays, and accepts children both on a full and half-time basis.

There are still a few vacancies for morning and/or afternoon children after Christmas. Further information is available by calling the Centre at 486-5840, or Prof. Ron Smith, 482-0320, Local 363.

Loyola of montreal happenings

DEC. 11 - JAN. 7

Black Turkey Recipe

Salt and pepper
Gizzard, neck, heart - chopped
1 tsp. paprika
½ tsp. coriander
1 clove garlic
4 cups water

1 apple
1 orange
1 large can crushed pineapple
grated rind of ½ lemon
1 can drained water chestnuts
3 T. chopped, preserved ginger

2 tsps. each, dry English Mustard,
caraway seed, poppy seed
½ tsp. each, mace, turmeric, savory
3 tsps. celery seed
2½ tsps. oregano
1 tsp. black pepper
1 T. poultry seasoning
4 T. chopped parsley
1 bay leaf - well crushed
4 or 5 cloves garlic - finely minced
4 cloves - without the heads, well chopped
4 large onions - finely chopped
6 stalks celery - chopped
salt to taste

Turkey fat
¾ lb. ground veal
¼ lb. ground fresh pork
¼ lb. butter
3 packages bread crumbs

2 eggs yolks
1 tsp. dry English mustard
1 clove minced garlic
1 T. onion juice
½ tsp. salt
2 pinches cayenne pepper
1 tsp. lemon juice
sifted flour

1 cup cider

They turkey should not be less than 16 pounds, and not more than 22. When the butcher takes off the head, have him leave as much neck skin as possible, removing the neck from under the skin close to the shoulders. The tube of neck skin left is ideal for using whatever stuffing is left over. When he cleans the bird, have him make a small opening and skewer it shut, using string between skewers - like old-fashioned laced boots.

Rub the inside of the bird with salt and pepper. Place rest of the ingredients in a saucepan, add salt to taste, and let simmer while you go ahead with the dressing.

Dice the apple and orange into a bowl, and add the other ingredients.
(Note: Tinned water chestnuts and ginger can be bought in most groceries. Get the ginger that comes in jars in syrup. It's easier to chop than the candied ginger.)

In **another bowl**, combine the spices and other ingredients.

Take any fat you can pry loose from the turkey, render it by melting in a small skillet, and then add (in still **another bowl**) to other ingredients. Mix the contents of each bowl separately. When they are well-mixed, mix the three of them together. **Mix well**, then toss it enough so that it isn't a doughy mass. Stuff the turkey full, but not too full. Stuff the neck and tie the end. Skewer the bird. Place the bird breast down on a rack. (Or on a drip pan.)
Turn on the oven full force, and get it red hot.

In a cup, combine first seven ingredients, add just enough sifted flour to make a stiff paste. (Note: Pierre Berton says "Thompson errs here, I think, by not making nearly enough paste. I use at least thrice that amount, and sometimes have to make more.")

Put the bird into the red-hot oven. Let it brown all over. Remove the turkey, and turn the oven down to 325. While the turkey is sizzling hot, paint it completely with paste. Put it back in the oven this time, on it's back, breast up. The paste will set in a few minutes. Take turkey out again, and paint every nook and cranny again. Put it back in oven. Keep doing this till you haven't any more paste.

Add the cider to the giblet mixture that has been simmering. Don't let it cook any more, but stir well, and keep warm on top of the stove.

Baste the bird with this every 15 minutes

- this means you will baste from 12-15 times.

(Basting is most important: use one of the basters with a rubber bulb. Don't forget to keep adding water to the gravy in the pan, or the pan will go dry and black and your gravy will be ruined.)

If you have not used a rack: after the

bird has cooked 1½ hours, turn it back on its stomach and let it cook in that position until the last 15 minutes, then restore to its back again.

If you have used a rack: don't turn on its back until the last half hour.

The turkey should cook at least 4½ to 5½ hours.



When you remove the turkey, it will be black. You will think "My God, I have ruined it!" Be calm. Take a tweezer, and pry loose the coating. (Berton says, "It never does for me - I leave it on the bird, it tastes fine.")

Beneath this burnt, harmless, now worthless shell, the bird will be golden and dark brown, succulent, giddy-making with wild aroma, crisp and crunchable and crackling. The meat beneath this crazy panorama of lip-wetting skin will be wet juice spurting from it in tiny fountains high as the handle of the fork plunged into it. The meat will be white, crammed with mocking flavor, delirious with things that rush over your palate, and are drowned and gone as fast as you can swallow. Cut a little of it with a spoon, it will spread on bread as eagerly as soft wurst.

You do not have to be a carver to eat this turkey; speak harshly and it will fall apart.



tuesday

December 11 & 18

CAMPUS MINISTRY

Liturgy Planning Meeting

Time: 11 a.m. - noon

Place: Belmore House

Prayer and Meditation

Time: 4 p.m. - 5 p.m.

Place: Belmore House

Through January 4

Paintings of Three Fine Arts

Department Professors:

Showell, Tatossian and

Coppold

Place: Vanier Library

Time: 8 p.m.

Place: Belmore House

tuesday

December 25

CHRISTMAS MIDNIGHT MASS

Carol singing begins at 11:30 p.m.

Loyola College Chapel

Celebrant: Robert Gaudet, S.J.

Homilist: Robert Nagy

saturday

January 5

Loyola Physics Association is sponsoring a trip to the Smithsonian Institute in Washington, D.C.

Transportation provided in an air-conditioned, stereo-equipped bus; accomodations being handled by the Canadian Embassy in Washington.

Returning Tuesday, January 8.

Fare: \$25.00

Information contacts: Tony Di Lallo, 766-0206, or Marta Spadoni, 389-9980 or call in at the Physics Lab D-219.

monday

January 7

BASKETBALL GAME

Loyola vs Bishop's

Time: 8 p.m.

Place: Athletic Complex

wednesday

December 12

SHARED SUPPER AND LITURGY

Time: 6 p.m. - 9 p.m.

Place: Belmore House

friday

December 14

BEER BASH

Following the Loyola - U. of T.

Hockey Game

Time: 8:30 p.m. - 1:00 a.m.

Place: Guadagni Lounge

wednesday

December 19

PENANCE SERVICE

Loyola College Chapel

Time: Noon - 12:30

Confessions will be heard from 11:30 -

Noon and from 12:30 - 1:00 p.m.

friday

December 21

BASKETBALL WARRIORS

CENTENNIAL TOURNAMENT

Place: Athletic Complex

saturday

December 22

CAMPUS MINISTRY

Christmas Party

The Loyola Happening is published every two weeks by Loyola of Montreal, Public Relations and Information Office, Room 233, Administration Bldg., 7141 Sherbrooke St. West, Montreal 262, Quebec. Telephone 482-0320 loc. 437-438.

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